OOO (which is basically demoralizing) and the sudden, unplanned rise to the level of their former masters, owing to prematurely granted rights of citizenship.... Many were unable to withstand this two-fold distortion. The primitive Blacks, however, have none of the defects transmitted to the spuriously civilized Blacks through our own errors." (1)

1. General Mangin, Regards sur la France d'Afrique /A Look Toward French Africa/, pp. 174-178.

Rev. Fr. Pinard de la Boullaye, in speaking of "very primitive" societies, lists the causes which explain their stagnation, ... "concentration of their energies on tasks which are not, like industry, susceptible of improvement: once the game is killed or the fish caught, their efforts come to a stop only to begin again endlessly and with no ulterior goal. Hence, general equality ... no specialists to perfect the procedures, no "idlers" dedicated to speculation" ... (2).

2. Rev. Fr. Pinard de la Boullaye, S.J. Correspondant, January 25, 1929.

[443] [176] The same might be said of the Banyarwanda, who are cultivators, woodcutters, blacksmiths, basket makers, potters, etc., and who have merely imitated their predecessors and made no innovations. To sum up this matter of stagnation, let us add that it would be wrong and unjust to attribute it to a lack of intelligence /68/ on the part of the Blacks. Among many other causes, it comes chiefly from their lack of method and their lack of initiative, which are due to the long isolation in which they have lived. As we have said before, the facilities and resources offered by nature to the Africans are also partly responsible for this. The intermittent work required for their daily sustenance demanded no great efforts. The Blacks, with their trust in nature, their satisfaction with their fate, their lack of artificial needs and cares, and no worries about the morrow, would "let themselves live" from day to day. Let us hear what Mr. Delafosse, the